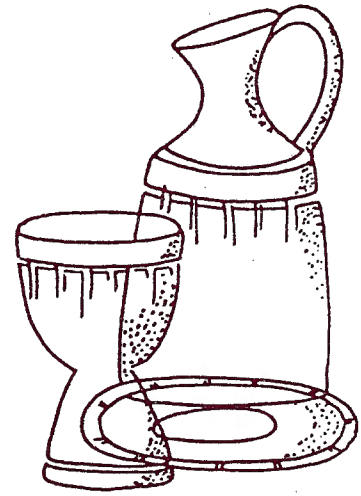
*Published by*

**SHEPHERDSFIELD PUBLISHERS**
**777 Shepherdsfield Road**
**Fulton, Missouri 65251-9473**



# Communion

## *Thoughts & Practices*

Compiled & Edited by JON R. WELKER

# Communion

## Thoughts & Practices

Revised March 1992

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777 Shepherdsfield Road
Fulton, Missouri 65251-9473

# FOREWORD

These writings from various ministries associated with our church have been put together in the hope that we would have "one source" for the major ideas we hold concerning the sacred Communion rite. No attempt has been made to blend the writings together, even though they were presented at different times. However, each writing is set off by a chapter heading or title in order to acknowledge a division in thought and author.

The second chapter is a rather complete reproduction of a small booklet authored by Mikkel Dahl, entitled *Sacrament vs. Sacrilege.* The other material will be new to most of those familiar with our studies.

I hope this will aid both our new members and those who may become acquainted with us, by having one reference source for our thoughts on this important subject.

Jon Welker, Pastor/Editor
SHEPHERDSFIELD
February 1981

*"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take, eat; this is My body.' And He took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins.'"*

*Matthew 26:26-28*

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Chapter 1

# WHY should we take COMMUNION?

There are many good Christians in our midst—intellectually inclined, who have never taken the matter of communion with our Lord seriously. Their perspective is: going through such rites is quite immaterial, that which counts is the way that I live. To this some will add: that which counts is my faith in Jesus Christ the Son of God.

Faith in Christ our Lord and the Redeemer of man, coupled with an upright life, is indeed that which truly matters, and also quite sufficient. Yet let us look at it this way: you sit down to a well laden table and enjoy your fill. That is "quite sufficient." Yet in all probability, after you have enjoyed your fill, you still look around and wonder if there is no "dessert." Yet once more let us look at it this way: you have a small plot of land, which you intend to convert into a garden. You have a spade, a hoe, and a rake: that is "quite sufficient"—providing you are willing to do plenty of hard work with those tools. Yet if you have some motorized agricultural equipment, you could accomplish the same with much less perspiration, and in much shorter time. Or, with the same amount of time and labor, accomplish immensely more.

Those two "parables" illustrate the difference for the sound Christian who thinks that faith plus a good life is quite sufficient, in contrast to faith and the right life, plus "communion with Christ."

Turn with me to the Old Testament, ***Leviticus 23, verses 10 and 11***. Throughout the entire chapter, as well as elsewhere according to the law, you will see how the Israel people were enjoined to observe various festivals unto the Lord. In this particular instance, they were commanded to bring a "***sheaf***

*of the firstfruits of the harvest unto the priest,"* and on the morrow after the sabbath, the priest waved that sheaf *"before the Lord to be accepted for you."*

Why, ten thousand times why, was a sheaf of their firstfruits to constitute "acceptance by the Lord" for the Israel people when waved by the priest?

Because it symbolized the ascension of the Lord Jesus Christ (following the resurrection) to be accepted before the Father as an atonement for earthlings (see *John 20:15*). Later on the same day, He was seen by others, and conversed with them. And still later He was touched by human hands. Which implies that He had ascended unto the Father, and returned to earth. That ascension and return constituted the "waving": all waves have up and down arcs.

How can a thinking human being, attribute any worth, value, or effectiveness to the waving of a sheaf of grain? Our reason repudiates such tactics! But the "ways of man are not the ways of God." Scripture boldly declares that the resurrection of the Lord Jesus Christ was a *"firstfruits unto them that slept."* Therefore, though the waving of a sheaf of the firstfruits by the priest constituted no magic virtue in itself, God Almighty had ordained it, and promised that He would accept it (for the Israel people). He would accept it, for the simple reason that it constituted a true symbolism of God's greatest work to come: the atonement for humankind which would be fully acceptable before God the Father.

Similarly with the true communion. On that last night with His chosen disciples, He took bread and He took wine; He gave thanks, and blessed the symbolic elements. Then He commanded:

*"this do—in remembrance of Me."*

**Therefore, when we employ the true symbolic elements of Christ's perfection body, and sin-free blood (unleavened bread, and a fully mature wine), we have complied with His command and, therefore, it becomes "accepted for us"—even as was the wave sheaf under the law of Moses.**

Clearly did He say at another time: ***"unless ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."*** At the time of a person's true conversion, he receives the Lord Jesus Christ, and thereby enters into "eternal life." Yet in most instances, those converted to Christ, again, and again, and again fall away into error, and sometimes into grievous sin. For this we need forgiveness, and from this we need cleansing.

*That is why* we should partake of the true communion regularly, in order that through the symbolic repetition of eating His flesh, and drinking His blood, we may again enter into a newness of strength and life, and again be cleansed from all our errors and pollutions.

May a word unto the wise be sufficient. . . .

***— Mikkel Dahl***

*(Excerpt from: HOW to take 'The True COMMUNION')*

Chapter 2

# SACRAMENT vs. SACRILEGE

***"IN VAIN they do worship Me, teaching for doctrine the commandments of men"!***

SUCH were the words our Lord hurled in the teeth of Pharisees of His day—*excoriating without compunction, man's blasphemous audacity to lay aside the commandments of God—in order to teach others ideas conceived by man!*

But perhaps YOU think THAT was but the hypocritical Pharisees of Jesus' day? (How blind is man!)

Alas! Our 'theologians' of today (both Protestant and Catholic), have made the ancient Pharisee to look righteous by contrast!

Here we shall not assay to cover the host of UNscriptural "traditions" in our midst, but will only deal specifically with a *blasphemous sacrilege* pawned off on the innocent, who are brainwashed into believing it to be *the most holy sacrament of communion* (of the saints—so called).

Already I can hear many commencing to reply: "but is it actually THAT important? Surely, what is done in 'good faith' and sincerity of heart, is acceptable unto the Lord; for, 'God knows the heart of man'."

Beloved of God, PAUSE a moment that we may ***"reason together"*** (***Isa. 1:18***), that we may examine this common but incredibly FALSE concept that "good intentions" suffice with God.

IF 'good intentions' are acceptable unto God, then must we reject ***Isaiah 29:13*** which Jesus quoted (as cited opening this chapter). And in His quoting that passage, did He give it both assent and emphasis. Please observe the underscored portion that their worship of God *was in vain* (because it was 'according to men' but in disregard of the injunctions by God). The mere fact that the people were in ignorance, and that they had 'good intentions', *counted for NIL with God!*

When a hungry toddler eats poison in innocence and with best of intentions, does God 'look into his heart' and say (to Himself) "according to his ignorance and faith I will bless him"? Hardly! But in horrible agony must he pass out! The LAW (of sustenance) was broken; the PATTERN was violated: so, the price in suffering and death must be paid. 'Good intentions' were worthless!

When King Saul disobeyed the Word of God, did his 'good intentions' avail him anything? But NO! The Kingdom was rent away from him (see ***I Sam. 15***).

When the children of Jewry born after the Cross of Calvary, had grown up, they worshiped with "good intentions" and perfectly 'good faith'—according to the teachings of their priests. If nothing else (here), *remember that one point.*

In the clearest of language had Yahweh said to their ancient fathers, that when the males of Israel were gathered on the FEAST days to worship Him, *DIVINE PROTECTION* should bivouac over Israel's camp and town and far flung home (***Ex. 34:24***). Over thirteen centuries did God keep His promise. Yet when the LAMB OF GOD had once been offered up, then did further animal sacrifice become ***"an abomination"*** in the sight of God (***Isa. 66:3***). And to prove His point, God so ordained that the Romans took Jerusalem on the very PASSOVER day in 70 A.D.!

Were their 'good intentions'—in ignorance—of the slightest value? Did God 'look into their hearts' and bless accordingly? But NO! They all suffered, starved and thirsted; falling to the sword, by famine, and into age-lasting dispersion went the survivors!!

How abominably stupid! God is the declarer of LAW, and the declarer of a PATTERN (see ***Ex. 25:9, 40***).

*Fill it and Blessed be*, or violate the Pattern-in-Law and you *will pay the price* (of God's displeasure).

The burning of incense before the Lord was a part of ceremonial rites as set forth by God through Moses. Yet when with "good intentions" they lit up incense, fire came forth, destroying them instantly! (see ***Lev. 10:1-2***). Did their ignorance (in not understanding the Law perfectly), together with their "good intentions", save them and bring down God's blessing? But instant death by fire! ! And when the sacred Ark of God was on its way back to Jerusalem, at a rough spot on the way, Uzzah suddenly feared for its safety, so he immediately put forth his hand to steady it. No sooner touched than dead he was! Why—ten thousand times WHY—did not God 'look into their hearts' and treat them accordingly? Because He is the Author of LAW, and the Officer of its enforcement.

Out of a sincere heart, live up to His Law, and get doubly blessed.

Now, let us try to forget about 'tradition'; about personal opinions, ideas and practices, while we make a very careful scrutiny of that epochal event we call "The Last Supper." Presumably, all Christians are aware that the "last supper" was that of the Passover by the Jews—even as ordained by God through Moses (see ***Deut. 16***). It is usually believed—based on Bible passages—that Jesus ate this last Passover with His disciples, one day ahead of its national observance. (That question is immaterial to the subject under discussion; but that the reader may know the writer's perspective, I shall here state it briefly; since I am not aware of any other teacher who has brought out the explanation I do.) IF He ate it a day ahead of time—which seems reasonably well established—then *there must have been a reason. . . .*

In the days of Moses and the Wilderness, there were no astronomers. Wherefore, God commanded them to observe the New Crescent; commencing the count of "1" for the new

month at first sunset following. Since the Crescent is never seen until the astronomical New Moon is at least 18 hours old, it follows that the Jewish count of days was ever one day behind; or nearly two days at times. Whereby we may surmise that God views the Astronomical phenomenon, rather than the mundane appearing crescent. On this assumption, it is reasonable to suppose that Jesus, being well aware thereof, took advantage of the Cosmic Passover (since He had come down from Heaven)—which fell one day ahead of the Jewish Passover. Wherefore, on the morrow, He was prepared to fulfill Scripture: becoming "God's Lamb" unto the Jews as well as unto the entire world (for those accepting Him as their own 'Lamb').

Now, back to the Passover supper. Read up on all the Old Testament ordinances pertaining thereto. You will find that UNleavened bread was *A MUST* to be eaten with the Paschal Lamb. In fact, by the time the lamb was slain, there was no leavened bread to be found in any dwelling of the Jews. . . . REMEMBER THAT!

But WHY had God ordained UNleavened bread as an adjunct to the Paschal Lamb?

The lamb itself was a "a shadow" of God's lamb (which was to come). Since God would thereby do away with animal sacrifices, a supplementary symbol had to go along with the lamb, that something might remain (following the TRUE sacrifice), *as a token* of that sacrifice, and *which would also correctly portray the Truth.*

Speaking of that particular symbol (token). Jesus said: ***"this is My body which is broken for you.*** **This *DO in remembrance of Me."***

In ***I Corinthians 5:8***, Paul speaks of the UNleavened bread of ***"Sincerity and Truth."*** By which we see that leavened bread becomes the symbol of its opposite: hypocrisy and falsehood! (See other passages, such as ***Matt. 16:6,12.***)

Yet WHY should leavened bread portray falsehood? (GOD ordains nothing without a good reason!) Any leavening agent

in the dough, engenders the introduction of AIR CELLS. This in turn creates an ENLARGED appearance, yielding an apparent product several times as large as the original true body. Is not that *false* appearance? In other words, leavened bread is a counterfeit: it is FALSE (-hood). It appears to be what it is not! And, are we not told that the devil is ***"the prince of the power of the AIR"?*** (See ***Eph. 2:2.***) And did not the Christ tell us that the devil is A LIAR and the ***"father of it"?*** (See ***Jn. 8:44.***)

Now, let's set these facts in order: the Devil is a LIAR and the father of deceit. He is the ruling prince of the Powers of the AIR. While introducing AIR-cells into the dough, results in *false* appearance. Wherefore, how can we escape the conclusion that a leavened, or puffed up bread *is the symbol* of LIES, DECEPTION, FALSEhood and SIN?

**THAT was why God ordained UNleavened bread to go with the Paschal Lamb, to portray THAT Lamb (which God would eventually ACCEPT)—as being True, Pure and *without sin*....**

**But many of our churches UNconcerned over Truth, have established their own "tradition", in order to cater to public sentiment. Therefore do they cut up plain white store bread, or maybe soda crackers (which also have an abundance of AIR cells--even though not produced by yeast). Or perhaps resort to some special wafer. Regardless of its name, IF it is puffed up by AIR cells, then is it "leavened"--more or less, and therefore the symbol of FALSEhood and SIN!**

Tell me now: will God look upon a symbol of LIES and SIN, and BLESS it as something True and Holy? Even as the sinless begotten Son of God? And when you take that which is the symbol of SIN and DECEIT, will God Almighty acknowledge THAT as representing Jesus CHRIST in the category of God's Lamb—spotless and without blemish or stain? (Carefully read ***Mal. 1:7-14.***)

Yes, THINK THAT OVER! Had He been willing to accept and bless ANYTHING—merely because man considered it suitable, then God would not have specified UNleavened bread to go along with the Paschal lamb. And, if you today

believe that merely because of someone claiming to have received the Holy Spirit, or is endued with the power thereof, being in a long robe perhaps, or with pious mien, pronounces a BENEDICTION over that which is the symbol of DECEIT, FALSEhood and SIN; that God in Heaven will hear, and pour out a BLESSING, then you are blind.

Not only did God specifically ordain UNleavened bread as an adjunct for the Passover, but with equal specifications FORBADE the use of leavened bread. Look:

> ***"Thou shalt NOT offer the blood of My sacrifice with leavened bread. . . ."***
>
> ***Exodus 23:18***

***Did not our Lord say of the Wine-cup at the last supper, "THIS is My BLOOD..." (Matt. 26:28),*** etc.?

Surely you should realize that at the sacred Communion, as we partake of the Wine-cup, THERE is ***"the blood of My sacrifice"*** of which He spoke in ***Exodus 23:18.*** And to go with that, God did FORBID leavened bread!

Should we accept the Word of God and His ordinances?? Or should we accept the "TRADITION of men"? YOU decide that!

Yet THAT is not all. These false substitutes, invented in the era of man's spiritual blindness and degeneracy, are invariably—if not always—made from WHITE flour. In the days of the Exodus there was no white flour, neither in the days of our Lord. The best flour available was only a finer flour (from which some of the hulls had been sifted).

Now consider this: the entire grain of WHEAT we are told by our food researchers, contains ALL THE CONSTITUENT ELEMENTS OF THE HUMAN BODY. While our modern white flour is almost 100% STARCH, containing very little of the constituent elements of the human system. It principally provides FUEL (energy). While the whole wheat (or flour from its entire grain) is capable of *fully nourishing* the human body!

Can you not see? The UNleavened bread made from whole wheat flour is the correct symbol of the perfect "Bread of Life," which nourishes, sustains and preserves (commonly rendered "saves"); while the common white bread is the symbol of deceit and sin! And of *that which cannot sustain you*! Remember that white flour products cannot nourish you fully. Even experimental rats grow sterile, sick and die when fed on white bread. Therefore, when such worthless junk is used as a sacrament (allegedly), it cries to high heaven that the blessed body of God's Chosen Lamb was but vile and sin-filled: appearing to be what He was not, and not at all capable of imparting any sustenance spiritually to the believer!

Have you the temerity to believe that God in heaven can approve of such a sacrilegious abomination, and send forth a BLESSING? Nay, but a curse! (See ***Mal. 2:2.***) To which FACT the organized churches throughout Christendom have given mute testimony down through the centuries and right up into this day. For, from among the lot of them, there has not arisen a PROPHET with the LIGHT of His Spirit, to lead the children out of the shadows; nor has as yet the lot of them combined, been enabled to show forth to establish the amount of ***"...treasures NEW..." (Matt. 13:52)*** from His storehouse, as today can be had by anyone willing to spend a few hours in the perusal of THESE End-time revelations.

Wake up, Snorer! Read the "handwriting on the wall"— for our civilization, ere it topples into oblivion. . . .

And now for the WINE. . . .

This is emblematic of the pure and CLEANSING BLOOD OF GOD'S PASCHAL LAMB.

Admittedly, many churches today and back through the centuries, have, and do use the correct wine, and thus secured *a measure of blessing*. . . .

But here I speak rather of the younger churches which blab so much about having His "Holy Spirit," yet use a bottled fresh grape juice as an emblem of the Savior's blood! Usually, these simple folk think—or are led to think—that they are more

HOLY than was the Christ and His disciples! For, these people wouldn't even think of tasting a drop of real wine, for, say they, THAT *would be Sin!* Yet Jesus the Nazarene drank it all the years of His life! And so did His disciples. And similarly the Jerusalem Church, as well as ALL early Christian churches! Yet now some would-be pious ones think they are too pure and holy to do as did Jesus and His early followers!

Assuredly, I know how people chatter about it being *a non*-alcoholic wine that the Savior used, as well as His Church in the apostolic times! Let us see!

In Palestine the grapes are gathered in July-August, the vintage being over before the end of September. The Passover could never be earlier than mid-March, but April is usually believed to have seen the "Last Supper." Therefore, even a fool ought to realize that the grape cannot be kept in a semi-tropical climate throughout a six months period! It will either properly ferment and thereby become an alcoholic-based "wine," or it will sour and become a vinegar. It was that "vinegar" Jesus was offered while on the Cross (***Matt. 27:34***).

Wherefore, except for a few summer months, whatever wine Jesus drank was, of necessity, a fermented wine of alcoholic content! It was ever thus in Palestine. THAT is a fact which can easily be proven beyond dispute--all foolish chatter notwithstanding!

Let us also look at some of His words, as well as the words of others in His day:

> ***"The Son of man came eating and drinking, and they say: 'behold...a winebibber, a friend ...of sinners'."***
>
> ***Matthew 11:19***

Was Jesus castigated by the self-righteous Pharisees because He drank fresh grapejuice? But how stupid can man be!

And, in the days of the great Apostle unto the Gentiles, when he wrote his Epistle, we find him censuring the Corinthian church for their *getting* "drunk" at the Lord's Supper (see ***I***

*Cor. 11:21+*)! But maybe that was on fresh fruit-juice! Or maybe Paul had no understanding in those matters!

(Here I wish to momentarily digress ever so little. Originally, the "Lord's table" was heaped high, and enough good wine for all to drink with their meal. But it was Paul in the days of the Corinthian church who observed their EXCESS, and decided THEN that a 'token' "supper" was preferrable to one whereat EXCESS resulted in drunkenness. [Read *I Cor. 11:21-22.*]

Because of that do we have the famine-ridden "table of the Lord" in these days... And what dearth we have in spiritual meat!)

Now back to the wine: WHY would God ordain a fermented fruit juice (with alcoholic content) as the proper emblem of the BLOOD of God's Lamb? And "does not the Bible condemn wine?"—I hear many of you muttering under a rising temper.... We shall see!

A fully matured grape juice (fermentation complete), has all its sweets (fruit sugar) transmuted to SPIRIT.

Observe: Alcohol is a CLEANSING agent.
Alcohol is a PRESERVING agent.
Alcohol will KEEP while the ages roll, and has also the power to keep (preserve) that which is immersed in it!

Is not that precisely what we claim for the Savior's BLOOD? Is it not claimed that it 'cleanses'? Are we not told that it KEEPS or preserves us? Are we not KEPT by the 'Spirit' in His blood?

Bear in mind that a fully matured wine is rich in alcohol and therefore possesses the above powers. Therefore it becomes the proper symbol of the Savior's CLEANSING Life-blood and its preserving power!

But what of the FRESH grape juice: is it not sweet? Now it should be very evident that its sugar content must be transmuted to SPIRIT, or it will sour to vinegar. Likewise with the carnal human blood stream. It courses with the "lusts of the

flesh": being the "sweets" which seem so desirable to the carnal man. While these selfsame 'sweet lusts' inherent in the human blood stream will fare precisely the same as the sugar sweets in the grape, 1) and be transmuted by the power of His Spirit into SPIRIT, 2) or else SOUR and spoil the entire life (in God's sight). And, if not fully transmuted into 'spirit', then immersed in His transformed blood of pure Life-spirit, which has the power to KEEP until the great CHANGE-over takes place.

Whereby we see once more how the TRANSFORMED BLOOD of God's Paschal Lamb—wherein coursed no passion for sin—can only be properly symbolized by a fully matured wine.

Wherefore, to offer a sweet fruit juice as a token of His pure blood, is rankly blasphemous: it is even a saying to Him: *"the sweets herein bespeak the lusts which coursed in your blood. While the souring of those sweets, bespeak the ruinous effect of your blood in our lives. And, because the fruit juice has no cleansing nor keeping power whatsoever, that symbolizes how utterly ineffective and worthless your blood is to either cleanse or keep us!*

Blind, stupid sheep of the modern 'flocks': how proud you can be of the blasphemous 'tokens' you throw in the Savior's face!

"Gentlemen of the cloth" and oh-so-holy servants of the gracious Lord and Savior: does your chest swell with pride over the farcical 'sacraments' you offer? And do you suppose another star is chalked up for your 'crown' when you pawn off sacrilegious 'tokens' to the poor, blind and deluded sheep of your flock?

"Blind leaders of the blind": I call you to repentance. Have you the temerity to postulate that because of your ignorance-in-apathy, God will abundantly BLESS tokens of lust, passion, hypocrisy, deceit and sin? Just how great a hypocrite would you have God to be? Just supposing some Aaronite priest had offered the blood of swine instead of that of a lamb, would God

have accepted it just because a pig might have been more convenient to hand than a lamb which God ordained? (-as for instance, in Egypt when the blood of the paschal lamb was to be brushed upon the lintel and doorposts!) Merely because the priest or the person BELIEVES God and says: "the Lord KNOWS I worship Him: He looks into my inner being and will bless accordingly; all creatures that have life were by Him created; so, it should make no difference if it be a lamb or a pig, a rat, a skunk or a fox," does that make it acceptable to God?

In all earnestness I ask of you who claim to believe in the Bible of our God and the God of our Bible: would God have accepted those making such 'offerings'? IF you dare to answer 'yes', then do you thereby imply that the Bible is a LIE! But IF you answer 'No', then do you thereby recognize that the offerings had to be according to Yahweh's ordinances. And if so, WHY such precise requirements? Largely because of the symbolism involved ***("see to that you make all things according to the PATTERN shown you in the mount"—Ex. 25:40).*** Because God is TRUE and without the faintest shadow of deception, *the symbolism must also be true.* Herein you have been shown far more than sufficient concerning the symbolism involved with reference to leavened bread versus UNleavened, as well as fruit juice versus a fully matured 'wine.'

Therefore, I CALL YOU TO REPENTANCE! And having come to repentance, why not make up your mind unto the pleasing of God instead of man? - thereby bringing down the blessing from God upon man! The malnutritioned sheep of your pasture are in need thereof.

Those of you whom I have taught to look to the words of our Savior, would carefully observe how our Lord said, and also how Paul by revelation repeated the same words: ***THIS Bread"***, and ***"THIS Cup"***. (Paul's statement is found in ***I Corinthians 11:24-26.***)

Now, as to the contention that the Bible condemns the use of wine: on the contrary it recommends it!

I challenge you to search the Scripture and produce the

evidence contrariwise. But "search the Scripture," and you will find condemnation voiced is with reference to EXCESS. Yet excess in other matters is also condemned, and rightly so. Even in Paul's mightiest of the Epistles—***Ephesians 5:18***—he writes:

> ***"And be not drunk with wine, wherein is EXCESS: but be filled with the Spirit."***

Clearly observe his statement: NOT that there is any sin in wine, but only in its "excess"! And, that very selfsame word do we find throughout Scripture in connection with wine where it is spoken against (that is, a 'matured' wine). But we do find an indictment against "new" wine, (that is, grape juice in its EARLY stages of fermentation).

Paul also advised Timothy to ***"use a little wine for thy stomach's sake..." (I Tim. 5:23).*** But observe adjective: ***"a LITTLE wine...."*** In other words, the *opposite* to excess.

> ***"I am persuaded by the Lord Jesus, that there is nothing unclean in itself"***
>
> ***Romans 14:14***

> ***"There is nothing from without a man, that entering into him can defile him."*** —Jesus
>
> ***Mark 7:15***

This "defile" word is precisely that which the fearful worry about with reference to the tasting of wine or liquor. Yet let us look further to the words of our Lord and Redeemer:

> ***"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, so that day come upon you unawares."***
>
> ***Luke 21:34***

Carefully observe the ORDER of the three dangers He specified: "surfeiting" He placed before drunkenness. Perhaps it is no worse than drunkenness, but He rated it more so

for the simple reason it is far more common. The word means 'eating to excess'. One need not be a glutton to indulge in surfeiting: multitudes of us do! Yet the very persons guilty of surfeiting and even gluttony, are often the ones who chiefly condemn those who at times take a "little wine"! "Judge RIGHTEOUS judgment," said our Lord.

***"THIS bread"*** and ***"THIS cup"***! We KNOW that our Savior had but UNleavened bread at the Passover, and a MATURED wine. Whereby the injunction is clear and His commandment ABSOLUTE. WOE is unto those who take the blasphemous substitutes. . . .

Now for a word of counsel unto conscientious Christians, whose ministers pawn off sacrilege: *YOU are not dependent today on any priestly 'caste'! The era of the 'Sanctuary' is past. Our true High Priest entered into the Heavenlies for us* (***Heb. 10:12***).

> ***"Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus. . . ."***
>
> *Hebrews 10:19*

And He then constituted US priests unto God! Observe that it is "US"—not merely a few among us (see ***Rev. 1:5-6***).

Wherefore, ANY believing Christian who understands Truth, can fill this office of "priest" by virtue of our ever abiding representative in Heaven. And, where as much as two ***"are gathered in His name"***—in understanding of this Truth —may take the true tokens of His broken body and shed Blood ***"in remembrance of Him,"*** and they will receive an outpouring of His blessing.

Sheep, awaken your shepherds. But if they will not receive the truth, then be not partakers of their willful error. RISE, then, to the blessed privilege He bestowed in pouring out a priesthood office upon ALL believers ***(Rev. 1:5-6)***. Of which the Lord foretold while in the flesh:

*"And call no man your 'father' upon earth. . . ."*

*Matthew 23:9*

Dare you believe God? Then arise to the glorious Liberty He did bestow on us!

SACRAMENT or Sacrilege:

WHICH shall it be in *your* life?

WHICH do you choose: a Blessing or a Curse? Answer *that* unto yourself and to your God. . . .

UNLEAVENED BREAD

*"And they shall eat the flesh in that night, roast with fire, and UNleavened bread. . . ."*

*Exodus 12:8*

*"And as they were eating, Jesus took bread, and blessed and brake it, and gave it to the disciples, saying: 'Take, eat; THIS is my body. . . .'"*

*Matthew 26:26*

You will observe by the above Scripture, UNleavened bread was to be eaten with the Passover lamb. Wherefore, when Jesus ate the last Passover with His disciples, we know that it was UNleavened bread that He took, blessed and broke. And THAT He declared to be "His body." That symbolism was, and remains TRUE. Nothing is therein nor about it which in the slightest links with the Adversary. (*"The prince of this world approaches, and has nothing in me"* —Jesus, *Jn. 14:30.*)

But our churches—with few exceptions—have substituted the ideas, inventions and "tradition of men." They use any kind of bread; they use soda crackers (loaded with AIR cells), or specially prepared wafers; they use 'Kosher' and what-not biscuits. After a few words of 'benediction,' they declare it to

be the symbol, the token or emblem of the sin-free, Life-giving flesh of God's Passover Lamb. While some are not satisfied to claim it as an emblem or token, but call it the ACTUAL body of our Redeemer!!

What Blasphemy! What Sacrilege!!

But many will retort: it is offered in good faith; it is taken with the best of intentions: it is THAT which counts!

As has already been made abundantly clear to you, "intentions" count for next to nothing.... I know of farmers who left gopher poison "in good faith": of hungry children who later ate of it with similarly "good intentions," but later died in horrible agony! And what adult doesn't know of many things done in innocence and with 'good intentions' which later have proven lamentably in error? And does not His Word boldly declare that IF they offer that which is torn or blemished, God *will not* accept it ***(Mal. 1:13)*** ?

UNleavened bread is the only element which can symbolize the sanctified body of Christ our Lord. It is the ONLY type of bread to be used for the Lord's Supper. It is the ONLY kind of bread which should be eaten during the "feast of UNleavened Bread" (which commences at the Passover). This applies to those who believe that the festival *should be observed.* But admittedly, we are no longer under the Mosaic Law.

Aside from its Sacramental usage, UNleavened bread—properly prepared—is tasty and wholesome, and may be eaten with enjoyment frequently. When once you have eaten a true UNleavened bread, you will know instantly that soda crackers, wafers, and so-called 'Kosher' breads, are but two things: 1) JUNK, and 2) A FARCE!

***— Mikkel Dahl***

*(Excerpt from SACRAMENT vs. SACRILEGE)*

Chapter 3

# Signs and Seasons

# for

# COMMUNION

Where the body of Christ gathers together, the Lord would have the members minister to Him in the observance of the drama of Communion, by breaking bread and taking wine, although He takes no delight in the observance as a ritual APART FROM the actual personal Communion with Him ***(Isa. 66:2; Isa. 1:13-16)***. More specifically, the Word of God informs us of added blessings from the Lord, which are available on the sabbaths and new moons ***(Ezek. 46:1)***.

The new moons were used by the Jews for special occasions as well as ordained by God as a time of the blowing of trumpets; and also to assemble Israel together ***(Lev. 23:23-25; Neh. 10:33; Ps. 81:3-4; Num. 10:2,10)***. In its spiritual application, we of Christendom, are Israel (i.e., servants of God, which is the meaning of Israel). (See ***Rom. 2:28-29; Rom. 9:4, 6-8; Gal. 4:28***). Therefore, at the time of the new moon we are to assemble together as one man and testify of the deliverance of the Lord God ***(Ps. 81:1-5)***.

In ***Genesis 1:14***, we are told that the moon and sun were appointed for ***"signs and seasons."*** The Hebrew word ***translated "seasons"***, is ***"moh-gehd."*** It is used about 219 times in the Old Testament, and is translated "congregation" 149 times, although it is also rendered assemblies and seasons ***(Ex. 40:12: "congregation"; Ezek. 44:24: "assemblies")***. This word gave the translators a tough time without paraphrasing,

for its literal meaning is a "fixed time of meeting." In other words, it is an appointment time for meeting someone. With that thought in mind, we should reread ***Genesis 1:14***, that the lights in the firmament of the heaven were for signs and times of appointments. But who would these appointments be with? We should also reread ***Psalm 81:3-4***. Gather Israel together (blow the trumpet) at the new moon, the appointed time for gathering, and on the days of celebration. It should be obvious through these verses, that the sun and moon were given for signs of a fixed meeting time, and at that time was Israel to gather together to witness of the deliverance of the Lord.

We are strictly forbidden from worshiping the stars ***(Deut. 17:3)***, but neither can we avoid the wholeness of His words, that we are to use them as signs which God has appointed for a meeting time with Him ***(Gen. 1:14; Num. 10:10)***.

After the Lord's return, and during the millenniums to follow, it shall come to pass that all the faithful followers of the Lord shall come to worship Him from new moon to new moon ***(Isa. 66:23)***. We should also realize that the Lord did not proclaim the new moon as a time of gathering together and worship UNLESS there was something very REAL and FACTUAL behind it. He is NOT a God of whims and notions, but of facts, truth, and reality ***(Ps. 119:142; Jn. 14:6)***. Every detail of His plan of Salvation was carefully laid out before the falling down of the world.

Jesus said that He was the bread of Life, and linked that bread with His flesh ***(Jn. 6:55-58)***. He also referred to the wine as symbolic of His blood ***(Matt. 26:27-29)***. Throughout the ***23rd chapter*** of ***Leviticus***, we read how the Israelites were told to observe various festivals unto the Lord. In ***verses 10-11***, we see where they were commanded to bring ***"a sheaf of the firstfruits of your (grain) harvest unto the priest"*** (i.e., that portion of the grain harvest which ripened first). On the morrow after the sabbath, two days after Passover, it was to be waved (i.e., lifted up and brought back down) before the Lord, to be accepted for Israel.

WHY was this sheaf of firstfruits to constitute acceptance by the Lord when waved? Because it symbolized the resur-

rection of the Lord Jesus Christ, Who was raised to heaven, then returned to earth to minister to His disciples, and be accepted for US! Did he not link the wheat up to Himself ***(Jn. 12:24)?*** For He was the firstfruits of the dead—resurrected, and waved for OUR sins ***(I Cor. 15:20).*** It was He who ascended and descended from heaven, to minister to the apostles throughout another forty days.

How can any thinking person attribute worth and value to the waving of the wheat harvest? Our reasonings defy such tactics, but man's thoughts are not God's thoughts. Therefore, the wave sheaf by the Levitical priest constituted no magic or virtue *in itself.* But God Almighty ordained it and promised to accept it, for the simple reason that it constituted a TRUE SYMBOL of God's greatest work, the atonement for all mankind.

Similarly, is it with the TRUE Communion. Jesus took bread and wine, and gave thanks and blessed the elements and then commanded, ***"Do this in remembrance of Me" (Jn. 22:19).*** Therefore, as we employ the TRUE SYMBOLIC ELEMENTS of Christ's perfection body and sin-free blood, we have complied with His command. This becomes accepted for us, and is used as a channel for the Lord to impart a portion of His Spirit power, strength, and life as His blessing is bestowed upon the sacraments ***(I Cor. 11:28-30).***

We have learned that to truly symbolize the body of our Lord, we must use the whole wheat grain, not that which has had the germ of life taken away, nor that which has been bleached of its wholesomeness. We have also learned that we should use olive oil, which is symbolic of the work of the Holy Spirit in our daily experiences ***(Zech. 4:1-6).*** Water, too, should be added, as it symbolizes the washing of the water of the Word ***(Eph. 5:26).*** We also have seen that salt was used to ratify a covenant as well as having its own qualities for preservation ***(Lev. 2:13; Num. 18:19; Mk. 9:49).***

Wine becomes the perfect symbol of the cleansing blood of Jesus, as a fully matured wine has the qualities to preserve perishables immersed within it and to cleanse cuts and open sores. Yet, even after the patterns of truth have been made

clear, preconceived ideas hinder our understanding and perception ***(Matt. 13:13)***. Some will say, "what is taken in good faith and with a sincere heart is acceptable to the Lord, for He knows my heart. Even if I do use a white, leavened bread and grape juice, truly, I am sincere about my devotion." However, let us reason together over HIS words and use *them* for our measuring rod ***(Matt. 15:9)***. If good intentions are acceptable to God, then we must REJECT ***Matthew 15:9***, for clearly does it state that they did worship the Lord God, but it was in VAIN, and counted for nothing, because it was according to man's doctrine, and not the prescribed ordinances of God! Selah.

When the children of Israel, born *after* Calvary, had grown up, they worshiped with "good intentions" and in perfectly "good faith," yet according to the teaching of the priests. Yet, because the TRUE Lamb of God had been offered up, then did further animal sacrifices become an abomination ***(Isa. 66:1-3)***. Did their good intentions aid them in the slightest? Did God look to their hearts and bless them for sacrificing lambs? Yet they, too, were no longer under the law, but were under grace! Therefore, it is of the utmost importance that TRUE and ACCURATE symbols of the Lord's body and blood be used to correctly portray His SIN-FREE life. For, surely the Lord will not accept polluted bread upon His altar ***(Mal. 1:6-14)***.

Scripture states that the physical world around us was designed for a picture of the Lord's Divine nature and attributes, as well as a visual picture of His plan of creation and salvation ***(Rom. 1:19-20)***.

Since it is our Savior who brought the heavens into being through the creative word, we know that even the heavens shout understanding and knowledge to us. In ***Psalm 19:1-5***, we see the sun likened to a bridegroom. At the time of the new moon, it lies between the sun and earth, therefore lighting the side facing away from our earth, which from our perspective makes the moon appear dark. Science is convinced that without sunshine there would be no life on earth. This is largely correct, being in harmony with Scripture, which declares the sun as symbolic of Jesus Christ, the Husband

*(Mal. 4:2; Ps. 19:4-5).* Therefore, in remembering that our Lord has conformed all creation to the pattern, and that He has pictured the invisible things of creation through the visible things He had made, we can perceive that He directs His life-force through the solar rays.

This can also be seen as we view the alignment of the sun and moon every 29 days. As viewed from the earth, this would depict a marriage. Remember, the sun symbolizes the Bridegroom, and in the same manner the moon pictures the Bride. The two coming together in alignment pictures the primary objective of a marriage—to bring forth new life. This same pattern is also shown by the marriage of Jesus, the TRUE source of our light, with His bride, who reflects the glory of the Ever-Living One (even as the moon reflects the glory of the sun). Their purpose is to bring forth a new life of Truth and Righteousness *(Ps. 85:10).* Accordingly, God's life surge first comes by, or is transmitted through, the solar rays, at the time of this alignment or marriage. Lying between the sun and earth, the moon is first to receive those solar rays and rechannels them to the earth through the lunar rays.

With the thought in mind that there are 7 days in a week, and that 7 is the completion of a cycle, the 29 day period of lunation divides into about 4 cycles of 7 days each. As the number ONE is symbolic of Life, so the first 7 days following the lunation (new moon) would therefore link with life and light, and it is these which are important with respect to receiving the life surge, or increased life output from the throne room.

*Anytime* is good and proper to have communion with the Loving Father, as the transmission of life continues to flow throughout the lunar month. Yet, it is within these first 7 days, following the new moon, which link with life, that the Spirit of God pours forth in its fullness towards the earth, and during which time the impartations of life can be the greatest in the communion symbols.

It was *God* who ordained the day of man to commence at even (about 6:00 PM), and it was He who prescribed that the Passover lamb was to be eaten near that time, as also our Lord

broke the bread of life for His disciples sometime approaching sunset. Therefore, we can only conclude that sunset is the most advantageous time to receive His new life which is sent forth at each lunation.

We should also realize that at sunset on the new moon, and during the first 7 days following, the lunar rays received by man come from the west, as the moon sets shortly after the sun (in the west). Bear in mind how in the Mosaic Tabernacle, the Holy of Holies, where the presence of God dwelt, was in the western-most portion, and that Adam was cast out of the garden, eastward. West, then, links with the presence of God and His new Life.

As with all new revealing from the Lord, we tend to feel burdened down and fall into one of two traps. Either we become very religious in carrying out the letter of the law, failing to see the spirit of life and joy, in thanksgiving that our Loving Father has opened to us the secrets of His plan hidden down through the ages, or we fall under condemnation if we fail to observe His plan for quicker growth (***Deut. 28:47;Rom. 7:6, 8:1***), not remembering the mighty cleansing power of His Atonement work. Remember that the sabbaths, communion, and new moons are not made for God, but they were proclaimed for man and his growth ***(Mk. 2:27)***. We need ever keep in mind that we are not under the law, but under THE SPIRIT of grace and righteousness ***(Rom. 8:4)***. We need also keep in mind that the primary objective which the Lord is interested in, is our faithfulness and cleanliness before Him, otherwise He will reject all our vain efforts ***(Isa. 1:13-16)***. But for those who wish to appropriate all the help which the Lord is willing to provide in these days, we should not miss any opportunity to utilize every tool and aid which He has provided as a means of quicker growth into the fullness of Himself. Yet remember, any time is a good time for communion.

*(A message first delivered to our congregation in San Diego, California)*

Chapter 4

# The NEW MOON and COMMUNION

I repeatedly tell my students there can never be a "wrong time" for communion with our Lord. The day I set (for it) is but A BETTER time.

What! Would you spit in the face of God by telling Him He was but gabbing when He said He had set the sun and moon to be "for signs and for seasons"? You who think you are smart, and maybe too well educated to be 'superstitious': what "sign" is the sun and moon to you? To His Israel people, unto whom the oracles were given, did He specify times (according to the sun and moon), which they were to observe as sacred. Every New Moon was accordingly "holy."

WHY should the New Moons be "holy" and for solemn assemblies? Have you not read how the sun is likened unto a Bridegroom? That means our Lord. Since the sun symbolizes our Lord, the moon stands for the Bride of Christ. Their conjunction (the New Moons) bespeak the cosmic nuptials. Is not that the time when love blooms and a new life is received by the bride? Don't be so dumb; neither stubborn. It is but yourself you harm (deprive)! Since the moon bespeaks the Bride, so does the Bride also bespeak the human SOUL which is wedded to Christ.

Don't you suppose that God has a schedule? Does He not work orderly? Or is everything haphazard and topsy-turvy? At every New Moon, He speaks words of life and power unto His entire creation *on earth*: it is the reason for it being a "holy day" and a festival. It is right that we set it aside and look to Him then, to happily receive an added portion of His life, power and wholeness.

Every new moon takes place in a different sign of the zodiac —except once about every three years: then it occurs twice in one sign. Where the moon is, there is the accentuated vortex of life-force and activity—according to the sign's correlation within man's body. The twelve signs comprise the entire body. So, the person whose head is not too big, can utilize this sacred communion with Christ, for an upbuilding and rebuilding of the entire body (with reference to man's physical good).

The *thinker* may reason to himself: IF God sends it forth to earth, I will receive of it regardless. There is a lot of truth to that but not quite all. On a certain occasion when speaking of His own return to earth, our Lord said: ***"What I say unto you I say unto all: WATCH!" (Mk. 13:33-37).*** Is His return going to be affected whether or not people watch? Not at all. But unto the individual: yes, immensely. This conclusion we cannot evade from a careful study of Scripture; that there is an increased blessedness for those who expect and waitingly watch, while the reason is founded in love and in faith. Where the love is deep, communion is true and the faith enhanced ***("according to your faith be it done unto you").*** That faith which is entwined in love, opens the gate for His inrushing power. To be sure, you can carry on like an animal, saying to yourself: what He sends I will get. Yes, indeed you will—just like the animals! (But I for one am not satisfied to live and die like the animals—be those animals on four or two.) Unto him who believes, expectantly waits and watches, proceeds the greater blessing unto health, strength, success, joy and triumphant living. (His channel is *open* to receive.)

I know of those so spiritually blind, so stupid and Scripturally ignorant, that they think, or say about the sacred communion, "I felt no different." It is difficult to imagine greater spiritual asininity! ! Even among my own students, there are those so woefully bereft of spiritual understanding.

Where in Scripture is it even hinted at that a person should "feel" any different? That great Communion supper instituted by the Lord Himself, is detailed for us by all four evangelists, yet not one of them even remotely hints that any of them "felt" any different (one way or the other). Such ideas are fantastic, and inspired by his diabolic majesty! What! Did you ever

"feel" any different after having observed a Sunday unto the Lord (or the Saturday if you are a 'sabbath' keeper)? Yet Scripture in abundance declares A GREAT BLESSING upon those who observe the day UNTO HIM. Or where in Scripture is it even hinted at that a person should "feel" he is "saved"? God has spoken. Man accepts or rejects. IF he believes God, then he accepts and, in course of time, his stupid "feelings" function accordingly.

Fact of the matter is: after that great Communion instituted by our Lord, the disciples were very SAD. Why? Because the words of the Lord earlier in the evening had made them *sad.* Because they entered into the communion sad, SADness was the outcome—insofar as "FEELings" were concerned. But what of the outcome? The eleven who believed in Him and took Him at His word, went on into a doubly blessed life of service, with power and honor added. And the assurance that they should sit with Him on thrones, judging the tribes of Israel. But he who did not believe, went on into great sin, remorse and self-undoing. Similarly have I observed today with those who look for a "FEELing" or a bang (maybe an "LSD trip"—via the Eucharist), but who fail to 'feel' it so, decide it is the fault of the Lord's servant; they quickly go on into UNblessedness and grief. . . .

Then there are those who have been brainwashed into believing the Bible tells them that the communion should be but every three months, or maybe once a year, or even once in three years. Emphatically do I state: there isn't even a Scriptural 'hint' to support any of such contentions. (Whosoever thinks there is, is challenged to set it forth.)

***"According to your faith be it done unto you."***

In keeping with your own state of preparedness, (mentally—emotionally—spiritually) and that spiritual psychology in which you enter into the Communion with our Lord, shall be your reaction at the time: and if in sincerity you believe in Him and His word, then increasingly blessed shall be your lot. While based on the conduct of some, at times I wonder what depths of grief they build for themselves. . . .

— ***Mikkel Dahl***

*(Excerpt from March 1, 1970 "Chat")*

Chapter 5

# How often should we take COMMUNION?

I think the caption above constitutes a very important question, and a matter of concern in which there is tremendous ignorance—even among the best informed Christians. I have not come across any church which has the true concept, but then we should not look to our organized churches for either understanding, or instructions unto understanding. Having sold out to the world, they are as blind as the blind do come.

I have students writing in to ask, what to do with the elements of the Communion, on account of not having been able to partake at the time I prescribe. Others write in to tell me that they find nothing in the Bible to support my teaching, and that the Communion should not be partaken of more than once a year or maybe once every three years. Then, of course, there are lots of others so "intellectual" that they believe a piece of bread, with maybe wine, makes no difference whether taken or not. . . . .

We were created in the image of God and after His likeness: that is, we are children of the Heavenly Father. All questions can be resolved, by our understanding of the Father and Son relationship; howbeit, we should find Scriptural support lest our imagination might become too active. What is Communion? It is intimate fellowship. How often should a growing son have intimate fellowship with his father?

Decades ago, when writing, I was concerned lest devout

believers might fail to take the full advantage of every opportunity to draw nearer to our wondrous Lord and Redeemer. I believe that I am still similarly concerned, but I have had more time to think and more time to observe people. Wherefore, much additional time and thinking has brought about a considerable modification of my earliest conclusions. Although my earlier statements can to some extent be explained, the sorry fact remains that at that time they should have been given more time and thought. They were conclusions too hastily drawn. Were I in a mood to find excuses for myself, I could say that there are far more and even worse ones to be found within the covers of our Bible. So, let's conscientiously endeavor to get to the very basics of Communion with Christ our Lord.

Is it impossible to have communion with Christ our Lord except as incidental to the sacred elements of His broken body and shed blood? Although I do not accept every statement made by the Apostle Paul in his many epistles, yet I have the utmost confidence in Paul's integrity and absolute honesty. Therefore, I think it is well for us to give some thought to that which we find in ***I Corinthians 11:23-26.*** That last verse reads:

> ***"For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come."***

But personally, I attach much more importance to the communion than that which is implied by those particular words.

***"As oft as ye eat this bread and drink this cup...."*** Presumably those words can be interpreted to include every day. Yet, as they appear to me, they do not. I am prone to believe that if the Lord considered it important that we should take the communion every day, He would have said so in plainer words than those that we find in the Scripture quoted.

Decades ago, I outlined that which I believed to be the minimum amount of daily time which we should give unto the Lord. It was referred to as the morning and evening oblations. Jon, it might even have been you who wrote to me while at the West Coast (that might have been close to two decades ago) that there were some who had referred to these morning and

evening oblations, as the morning and evening *'obligations'*. Ancient Israel, under the law, certainly was under morning and evening obligations. Yet God spoke also by the mouth of His prophets, and even by the mouth of Christ Himself, that there were some matters which fell into the category of the first commandment, as well as into the category of the second. That is, love for one's neighbor as for one's self, constituted or could constitute, more than all whole burnt offerings and sacrifices. By those words from the mouth of very God, you will understand, my brother, my reason for saying: is the communion the only means of our communion with Christ our Lord?

There is no intention on my part to belittle the importance of partaking of the sacred elements of his broken body and shed blood. But on the other hand, I can no longer say that it is a must for every day. Wherefore, in my 1991 new and revised version, am I going too far when I say that meditation on His Truth-word and plan for man and adoration at His feet, are also communion with Christ our Lord? Most assuredly, I certainly recognize that there is a difference. So, let's give some additional thought to the Scripture passage I quoted decades ago about the Apostles breaking bread from door to door.

Does the statement about the daily breaking of bread from door to door imply that there were no houses missed? We are told about 3,000 being converted; we have also a mentioning of 5,000 converts. There is also a statement about daily conversions. Consider, then, the population or the houses in Jerusalem and throughout Judea, even if we do not go through Samaria and Galilee. Even if we were to go so far as to say the 12 disciples after Pentecost did nothing but serve communion from house to house, I consider it doubtful that their combined efforts would include more than 1,000, perhaps not very many more, if indeed that many.

Of course, it could be retorted that the devout believers, that is, the head of every family in the house of the believers, could serve the communion unto the family. Yet, it is my very firm conviction that in those early days or shortly following Pentecost, for the first 6 months or maybe longer, the rank and

file, as we say, had no confidence in themselves: they looked to the Apostles and to the Apostles exclusively. Wherefore, after careful scrutiny and careful thinking, I am convinced that we cannot establish by Scripture that the Communion was served daily, neither that the Scripture commands us to observe it daily.

It is my conviction, that the Apostles going from door to door was primarily to bare witness unto the Christ, to tell the people in very plain words that the Christ had been the Promised Messiah, and that He had been callously murdered by a selfish and apostate priesthood. Those then, who had an open ear and received the Truth into their hearts, to them the Apostle would break bread and serve the communion tokens. That is my present understanding and which I believe will stand up to investigation.

Yet there is another serious matter which we should not overlook, for after Calvary, and especially following Pentecost when the Apostles became more bold to speak out, the situation in Jerusalem and in nearby villages and towns became dangerous! You need not be reminded of the brain-washed and demon-inspired Saul of Tarsus, previous to his conversion. Neither are we justified to conclude that he was the only one, even though he might have been the most zealous, and thus the ringleader, as we speak of it today. Converts to Christ lived in fear! They were under daily stress!

If today I were under such a daily stress, I certainly would be taking the Communion every morning, there can be no doubt about that! But I said stress, that is, stress incidental to the awareness of constant danger. Wherefore, under conditions of stress, yes; under conditions of imminent danger, absolutely. But under placid conditions which most of us on this continent may consider as common, I believe that the New and the Full Moons, and special festival days become quite sufficient for partaking of the communion elements with Christ the Lord.

Over and above that, if the pastor of a congregation believes it desireable, or sees it fit to serve communion at the once a week service, such as a special one on Sunday, very well and

good. It may thus be a channel for a blessing and a strengthening unto the flock. But I also stand firm on what I stated to you in a letter, that taking it every day does, in process of time, tend to engender the attitude of the commonplace.

My present conviction can here be simply worded: aside from the New and Full Moon, and aside from the special festival days (or when the Pastor believes it desireable), take the communion whenever you feel that you have need thereof.

By the ordinance instituted through Moses, we find that the new moons were observed as festivals, even as "Sabbaths" unto the worship of God. What is "worship" of God if it is not "communion" with God? This fact, together with that which I have received and teach concerning the special outstreaming force of life, from God unto humankind at the New Moon, constitutes the time of the New Moon the most ideal for the special Communion with Christ our Lord (but any time is good).

— ***Mikkel Dahl***

*(Excerpts from a "Chat," and transcript of a tape sent to Jon Welker, July 20, 1991)*

Chapter 6

# The Holiness of COMMUNION

There are various beliefs and practices, and some claim that the token, or what some call the host, is the factual body of our Lord and Savior, so that when that is broken we are now breaking it. We may not hold with such interpretations. I have as yet not experienced the sensation of eating meat when I have partaken of the sacred communion. And I am well convinced that such substantiation doctrines are the inventions of man. But, let me put another thought before you.

When the Lord spoke unto Moses out of the bush, the first thing He said to Moses was ***"off with your shoes, the ground that you're standing on is holy"***.

In other words, the presence of God sanctifies the house, the surroundings—to what extent I do not know. It is not important to us. But in the same way, the Spirit of God sanctifies that which are the true elements of the Lord's perfection body and transmuted blood. It is sanctified by His presence, it is hallowed, it is HOLY. You will bear that in mind. It is not just common bread anymore that you partake of. It is that which has been permeated by the Spirit of God. Therefore, it is sacred. Therefore, it is holy. Therewith, has it power; therefore, there is glory in it!

***—Mikkel Dahl***

*(Excerpt from a message given during a communion service at Shepherdsfield, December 1979)*

Chapter 7

# Should "Outsiders" be Present at COMMUNION?

As to the "right spirit," think not that there is any "magic" in the Eucharist to automatically BLESS YOU. Far from it. It can even be a curse *(I Cor. 11:29)!* We could liken it to electric voltage (Power of God). The current is present in the wire; but the switch must be turned on (your "right spirit"). THEN the element heats up, or the motor roars away (you RECEIVE THE BLESSED POWER)! But UNLESS the 'circuit' is completed, the 'power' is not tapped. On the other hand, IF it is the *wrong* spirit, it becomes like a 'short' in the switch-box which could knock you to the floor, or even kill!

THAT is why it is grave error to invite others "for a blessing". It should never be done UNLESS you know the persons well, and have confidence that they can enter into the right spirit. It is also essential that they understand the need of *the true elements* for the effective Eucharist. IF they have been brainwashed into the fresh grape juice hoax (continuing to believe it), their presence will disrupt the true spirit of Communion with Christ.

Relatives or members of the family should not be permitted to partake—based merely on the fact of their relationship. That may precipitate the same as above. However, if under age (dependent on and responsible unto the parent), such may partake—regardless of spiritual estate—for, *through the responsible parent the blessing will be received.*

At the close of most holy COMMUNION with Christ, some time should be spent in the spirit of thankful worship for the

Living Bread which descends from God. At the conclusion of the rite, and rejoicing in spirit, GO FORTH IN THE INVINCIBLE SPIRIT OF GOD, knowing that you have had "communion" with your "KEEPER"; and that His Power is in you, and that His Spirit will lead you into blessedness.

But bear in mind that although this rite carries you through in its power unto the next new moon, you should commence every day in and with Christ your Lord; your heart to Him dedicated and your will to Him submitted. This is best achieved through a devotional period, at the conclusion of which you commit ALL to Him for the day. (OH what JOY!)[1]

The sacred rite of Communion should be viewed as close to the vows of marriage. But "This Bread" and "This Cup" can only be met by Whole Wheat bread, UNleavened, and by a fully matured red wine. Although it should preferrably be administered by the "priest" of the Church; yet it may be served at home by the parent when no true communion service is available nearby.

CHILDREN may also partake of the Lord's communion, but as here stated: Children of Christian parents should be alongside the parent (sons by the father, girls by the mother, when that is feasible). Such children are not to be served individually; but the parent SHARES a small portion with the young. Such should be of sufficient age to UNDERSTAND about our Father's sacrifice. AFTER PUBERTY, IF in acceptance of Christ, they may partake individually of the Body and Cup of the Lord.[2]

*— Mikkel Dahl*

*(Excerpts from:*
*[1]HOW TO TAKE 'THE TRUE COMMUNION';*
*[2]BASICS TO A LIFE LIVED IN CHRIST, pp. 8-9, #14)*

Chapter 8

# A COMMUNION Message
# I

I think that my love for the Lord, my greatest joy, lies or rests in the fact of my earliest life. I think that the days of my youth and early life could compare very favorable with that of most people today who think of themselves as good people, and good Christians. But when I came to know the Lord, to eventually realize what He had gone through for me, it was that which cut so deep. And then to know by His Word, that after He had suffered and endured the "torments of the damned" (as we used to say in those days), He washed me in His own blood and set me free. Free to do as I please, to see what I would do with that which He had done for me.

And then, from time to time, I began to behold the blessings He poured upon me. How can I help but love Him? And, willing, as Peter said, to lay down my life for Him should that be requested of me by Him. How can I help but love that which is the most beautiful in this universe, at least that which is the most beautiful of which we can conceive? Yet, only in man's egotistical selfishness does he go about his life unconcerned, thinking only that the Son of God came to save the world and that's all there is to it. It was for *you*, and for *me*—individually!

It's that, as I said before, which at first cut me deep and has helped to make me that which I am, whatever that may be. Whether that be little or even less than little, I have joy in my heart from morning to night. I've learned of things at times which grieve me, that is, for others. But, there is nothing but joy in my heart in relationship with my Lord in my daily life because of the overwhelming evidence He's given me of His love for me. And so, why shouldn't I be happy, why shouldn't I

sing. ♪(but I can't sing. However, when I'm by myself and I know that I'm not offending someone else, I'm often making a happy noise).

And so, I'm not so sure that I'm expected to talk to you at any length, so maybe I'll have something more to say to you at some other time. But perhaps I should add this to that which I have said: I also love the Lord because it has enabled me to find people and to associate with people which are dearer to me, (and that's true) than any of those of my own flesh and blood. God be blessed forevermore!

But before that blessing can be real, deep and genuine, whatsoever the right word might be, I want to first partake of the elements that I may also be refreshed, or freshly cleansed in His Word, that my blessing upon the communion may go forth from me in confidence—that is, the blessing of the Lord may rest upon it.

Therefore, I take these sacred elements. The Lord said on that night, "it is my body, broken for you." He permitted His body to be broken for me, and His blood to be shed for me. And lifting the chalice of wine, He said: "This cup is my blood, the New Covenant of death, shed for many for the remission of sins."

*PRAYER*

*Our precious Father in Heaven, we thank You for this moment. We thank You that You have brought us into this moment with a goodly measure of health and strength and joy in our hearts. We thank You. And as the time approached, You set Your face like a flint to go up to Jerusalem, to make Your rendezvous with hell and death for us. We thank You that you instituted that sacred sacrament of the Last Supper whereby we have the means to again ignite our contact through the blood which was spilt from the Cross on Calvary's hill. Thank You, Father, for having enabled us to procure and to prepare these sacred elements of the Lord's perfection body, even this bread which symbolizes Your perfection body.*

*It is sanctified in the Name of Jesus Christ.*

*Again, thank You for having enabled us to procure the symbolic wine, symbol of that which is most treasured and valued on earth by those who understand. Sanctified is it, in Jesus' Name. Amen.*

Bear in mind as you also break that bread, that it should remind you how your hand was among those who crucified Him. May that ever be deeply imbedded in your heart, that, for *you* He was there. In the Name of Christ Jesus, Our Lord, we partake of it.

Our wondrous Lord, knowing that the hour was close to hand, lifted that chalice of wine, saying: "This cup is my blood of the New Covenant, shed for many for the remission of sins." Know that it was for the remission of your sins that it was shed. Therefore, we partake of that, in the remembrance thereof, and for a fresh cleansing from the heavenlies. In the Name of Jesus Christ. Amen.

I think it is very appropriate to have the songs, the music, as we enter in the door. It is in place that it should be sacred, that we could take these matters seriously, and that they should be sinking deep into our hearts. But, that was before and up until now. But then our Lord cried out, ***"It is FINISHED"***! So that now we should rejoice, and I'd love to hear "There is Power in the Blood." (sung)

***— Mikkel Dahl***

*A Communion message given during the Tishri Festivals of September 1980* *(Saturday, 9/13/80)*

Chapter 9

# A COMMUNION Message
# II

*PRAYER*

*We thank You for this moment. We thank You with joy within our hearts that we know our Lord and Savior, Jesus Christ, who paid the penalty, even in death, for us. Therefore, there's joy in our hearts. Thank You, Lord. And may it please You to grant me words this evening, even though they be not many, that shall be a live seed within everyone's heart that may blossom and add to their joy. So be it, Father, in that precious Name of Jesus.*

The happy dancing and the singing reminded me of some Scriptures. As for instance, when Israel had been led out of Egypt and came across the Red Sea with their families, Miriam, the sister of Moses and Aaron, led some of the women with a timbrel in a dance and song. And then there was King David who was happy and threw off his clothes and danced before the Ark as it was coming back into the city.

Is it wrong to be happy? Our Lord said, on that last night to those whom He loved until the end, ***"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" (Jn. 15:11).*** I praise the Lord this night, for my joy has been full, at least I believe it has been. It has been so full that at times I've not been able to stop laughing. And I believe that as long as I walk with Him, the more full of joy I shall be. Oh, it's good to know the Lord!

But it wasn't intended that I should be talking in the form of a testimony, so, I want to bring up some Scriptures to your mind because it is our intention that we should partake of the Lord's Supper shortly. At the house, I was reading in the ***14th Chapter*** of ***Genesis*** about the time that there were five kings who had gone to war against their foes and they had taken much loot. Then they captured Lot and his household, together with all his possessions. But one man had escaped and brought word to Abram (Lot was Abram's nephew). So, we are told that Abram armed his 318 servants which had been born in his house. Well, if we think about that number 318, and one man, we should begin to understand that in those days he (Abram) was considered a great and rich man. But that's not my point just now.

Now this will deviate just a little bit from what I had in mind to say, but it is still within the same context. I was wondering if any of you, that have not been very familiar with my teachings, have given any thought to that number of 318? If you draw a circle around that number, considering that as a diameter of the circle, and you add just a small fraction, you will have a circle, the units of which circumference measures 1,000 units. The 1,000 units should remind us about what we are looking forward to: The Millennium! That shall come unto the people of this earth, although I believe that most of us are looking for something even better than remaining here on earth throughout the millennium. However, I dare say that it would be a joy compared to now.

I think that you are all aware, except for some guests perhaps, that in the numbers that God uses, the 318 servants born in Abram's house didn't just happen to be. *Everything* is in the Hand of the God Almighty, for I'm well convinced that most, if not all, of that which has been recorded for us, was planned and locked in the counsel chamber in the Holiest, in the Heavenlies. In other words, the 318 was the number that God wants to set before us in relationship to certain events. I am claiming it to be in relationship to the millennium which we are awaiting. In my books I have shown that God uses sets, or multiples or divisions by 10, 100, and sometimes 1,000. Now if you will take 318 and divide it by 100, we have almost 32 (31+).

In that battle when Abram returned, after the slaughter of the kings, the King of Salem came out to meet him. Salem means "peace," and was the name of the city which later became Jerusalem. (It was in 1967 in the month of June, the "6 Day War," that the Jews reconquered the Old Jerusalem, which holds the Temple site.) The King of Salem came out to meet Abram. So you add the 31+ and you will find that it takes us up to the end of this century, which I'm well convinced will usher in the Millennial Kingdom. However, this was not what I had in mind, but, when I get going sometimes, in the language of God, which is numbers, I often get sidetracked.

Now then, the thought I had in mind to say this evening deals with Melchizedek, who was the King of Salem. Salem means "peace," and Melchizedek was the King of it. Melchizedek means "King of Righteousness." There is not anything more said about Melchizedek, except what we are told in *Hebrews*:

> ***"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."***
>
> ***Hebrews 7:3***

Perhaps there are some of you who do not know my interpretation of the word "God." I have claimed, and I stand by it, that it has only one meaning; which is much different from that which is in the mind of most people when they come across that word. I've searched the Scriptures and I've found no instance where anything will fit in except the word "Keeper." Even as our Lord and Savior said on that last night in His great intercessory prayer for His disciples when speaking to the Heavenly Father: ***"...I kept them in Thy Name..." (Jn. 17:12).*** That is the office of the King, Melchizedek, and He speaks of God in the Highest.

The Lord said, ***"I ascend unto My Father, and your Father; and to My God, and your God" (Jn. 20:17).*** Now then, a father here on earth, if he's worthy to be called a father, tries his utmost to sacrifice to keep those that the Lord has given him. And that is what is in the thought of God

Almighty—to watch over us and keep us.

Now, the point that I'm coming to is one relating to Melchizedek. You know that Jesus of Nazareth is our High Priest ***(Heb. 1:3)***. I think it is in ***Psalm 110*** where it speaks of the old vow, as it were, and that He should be ***"a priest forever after the order of Melchizedek" (Ps. 110:4)***. Who was this Melchizedek? ***"Without father, without mother... neither beginning of days, nor ending of life..."***? Would the Son of the All Highest be ordained a priest after someone of lesser rank than Himself? Doesn't Scripture tell us that the lesser is blessed of the greater ***(Heb. 7:7)***? So, we must assume that Melchizedek was of an order higher than the Son of God. And where do we find in Scripture any mention or allusion to who Melchizedek was? Do not stumble over the Scripture that speaks of ***"a priest of the All Highest."*** Whosoever is on the Heavenly Throne is "The Keeper." He is the Highest, that is, in that position and at that time—having absolute command.

Now, what I had wanted to bring up was this: that Melchizedek brought unto Abram bread and wine. It is the only thing that we are told of what Melchizedek did while on earth. That does not mean that I believe He was inactive and didn't do an immense amount while He was on earth, for, He was here a great length of time. He was in Salem, and perhaps other places in that area, a great many years. But that is immaterial, for the only event that we are told about, is that He brought both bread and wine to give unto Abram. And what was the last act that Jesus, the Christ of God, did when He was in the body of flesh?! We are told it was for those whom He loved unto the end—His disciples, that He gave bread and wine. Melchizedek also did that same act—the one act that our Lord and Savior did before He left (the giving of bread and wine). And He said that the bread symbolized His body and the wine, His blood. Should it not be important to us?

Have you ever given a thought to the fact that wheat is supposed to contain all the elements within the human body? And, have you ever thought about the fact that a mature wine will preserve almost anything that is immersed into it? I have personally taken a piece of raw beef and immersed it in wine—a wine of about 18% alcoholic content (some claim that it

should be 20%). Oh, I would say perhaps it was 1½, perhaps 2 oz. of wine that I left the beef immersed in in the summertime, sitting on the kitchen shelf. A month later, after taking it out of the wine, I found it good, even eating it and enjoying it! Does not the Blood of Jesus Christ cleanse and keep us? That is why we should appreciate and rejoice over the fact that we have the opportunity of partaking of the emblems of His perfection Body, and His transmuted Blood.

That is why I personally cannot partake of the communion served in most churches, because it's a false symbol. It is usually white bread cut up into squares; or sometimes broken crackers. It's all leavened. Leaven is a symbol of sin! There was no sin in the Body of Jesus Christ! So, when we lift something which is full of air cells, having been leavened, we are proclaiming, by symbolism, that the body of Jesus is full of sin and that He was just like any other mortal—even if it isn't in the mind, even if the people are too dumb to understand it. And when we take grape juice, bottled or whatsoever, and say that that symbolizes His blood (fresh grape juice subject to putrification), by symbolism, we are declaring that the blood of Jesus Christ is just the same as our own—full of passions and corruption and sin. I cannot partake of such.

And so, those who have the appreciation of that which the Lord has given them, and also the desire that they're going to use the correct symbols—even the symbols that Melchizedek called for, and the same symbols that the Lord Jesus served His disciples (served by the Son of God; served by the All Highest)—from them shall no blessing be withheld. Does not the Scripture tell us ***"that in the mouth of two or three witnesses every word may be established." (Matt. 18:16; Deut. 19:15)***? There we are given two witnesses—Melchizedek, and the Lord Jesus Christ.

In some churches the communion is served and labeled the "communion of saints." Well, if the "saints" are there, I'm not criticizing that; because there might be many very fine, upright and conscientious Christians attending those churches. Such "communion" might be the "communion of saints," yes, fellowship (communion) one with another. But if such wrong symbols are used, it's not a communion with Christ our

Lord! Shortly, we shall serve you the appropriate symbols.

My Lord said, speaking of a kernel of wheat, that

> ***"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."***
>
> ***John 12:24***

And therefore, the bread He used as symbolic of His body, was made of the grain of wheat. It was symbolizing Himself, because He was raised from the dead for you and for me. Therefore, it is the grain from wheat that symbolizes His body. And it must be a WHOLE grain of wheat, not bread made from white flour. The true elements must be there. There is much more that could be said with reference to the symbols of His body and His blood, but I believe I've said enough. And so, may every heart be prepared to partake of that bread which symbolizes His body and that wine which symbolizes His transmuted blood.

I have claimed, and stand by it, that at the conclusion of His forty days in the wilderness, He became an immortal. At that time He was lifted up into the heavens, and was there anointed by the Father. That is what made Him THE Messiah. Kings and priests back through the centuries have been anointed. They too were the priests in accordance with the Hebrew practice and position, and they, too, were messiahs. But THE Messiah, the One anointed above all others, was Jesus. And how could He be that except if anointed by the Father?! His own words were that ***"And no man hath ascended up to heaven, but He that came down from heaven..." (Jn. 3:13):*** thus has that One seen the Father. We realize that as a spirit being, the Son of God, before He incarnated in human form, had seen the Father. But similarly had all the angelic hosts (at least of the higher office), such as the archangels. So He wasn't speaking of the spirit within, which had dwelt in the presence of the Father throughout untold millenniums. He had to be referring to Himself *in the physical body.* So He became an immortal, anointed by the All Highest. Therefore, that sacrament which He instituted for us must be received in the utmost solemnity. It is said that it is not to be taken

unworthily, but taken by those whose heart is lifted unto God and who has accepted our Lord and Savior, Jesus Christ.

*PRAYER*

*Our Father in heaven, may it please You that every heart present here should be bowed before You in the deepest reverence as we partake of that which You instituted for us unto our joy, in communion with Christ our Lord. Amen.*

*Thank You that You brought us into this moment in a goodly measure of health and strength and enjoyment of life. Thank You for having enabled us to procure and to prepare these sacred elements of Your perfection body and Your transformed blood. Sanctified are they, in the Name of Jesus Christ. Thank you.*

And on that last night, our Lord took bread and gave thanks, even as we at this moment.

*PRAYER*

*Thank You Lord, for having enabled us to secure and to prepare. And sanctify them. May it be unto everyone who partakes, because You lifted them saying, "this is My body, broken for you." This we do in remembrance of Thee.*
*And then You said of the wine, "it is My blood of the New Covenant of death, shed for many for the remission of sins." This we do in remembrance of Thee, until You return. There is joy in our hearts, but there was sadness, great sadness when You were taken and nailed to the Cross. But after the torments which cannot be put into words, which You endured, You finally cried out, "It is finished!" and commended Your Spirit into the hands of the Father from that moment on, and especially from the moment of the resurrection. Since then, there has been joy, overwhelming joy. May that joy live within the heart of everyone here who has partaken of the sacred emblems of Your perfection body and transmuted blood. Thank You! Thank You! Thank You!*

*For it is good to know that we have partaken of that, for You said, "unless you eat the flesh of the Son of man and drink His blood, you have no life in you." Again You said, "he who eats My flesh, and drinks My blood dwells in Me and I in him." Therein is the communion. Oh, Hallelujah! Praise and Thank You Lord Jesus! Thank You! Thank You! Thank You! For that joy which lives in our hearts, because we now know that we have new life in Thee and You will watch over, keep and guide us through the days following, even until You call us. So be it Father, in the Name of Jesus Christ. Amen.*

Each one break the wafer that you have been given. At the moment of your breaking it, you should realize that by your great error, you have been partakers of the Lord's crucifixion; that is, your hand was in it. Because of our transgressions and disobedience, He came to earth and went all the way to Calvary.

So, in the Name of Christ Jesus our Lord, we again break that bread, knowing that it symbolizes His body and partakes of every element within His transformed body—in the Name of Jesus Christ. And may every heart in humility bow before that cross from which the blood of the Son of God dripped to earth for our cleansing.

After He died for our sins, He washed us in His own blood and then He set us free that He might see what we would do with our freedom. May we now partake of His symbolic blood in the utmost humility, in Jesus' Name.

***— Mikkel Dahl***

*A Communion message given during the Tishri Festivals of September 1980 (Saturday, 9/20/80).*

Chapter 10

# COMMUNION: A Summary

The New Covenant is testified to in the communion elements of the bread and the wine. However, the Lord is not interested in telling about something only: these elements actually are means of transmission, transmitting Life unto both body and soul when 1) properly prepared, 2) properly blessed, and 3) properly received.

I PREPARATION of the Communion elements

A. The ***Bread***

1. The ***ingredients*** (such should be set apart from other household items):

a) ***Whole Wheat Flour.*** Only such has all the nutrients of the wheat berry and properly demonstrates the Bread of Life—Jesus. White flour is unacceptable: its vital nutrients have been removed.

b) ***Pure Water.*** Scriptural symbol of the Word; also of Life, spirit.

c) ***Olive Oil.*** Symbolizes the will of the Father put into action in an individual's life; shows the Spirit's anointing work.

d) ***Salt.*** A symbol of contract ratification. Salt gives taste, preserves.

2. The Process of ***Making the Bread:***

a) ***Mingling.*** Mingling oil in with the flour dramatizes the work of the Spirit in an individual's life.

b) ***Kneading.*** The flour is kneaded until homogenous and until it is soft and pliable in the hands; we, too, must be pliable in God's hands, every part of us

touched and influenced by the oil and water.

c) ***Baking.*** The fire of the Spirit matures and makes ready to be partaken of by others.

B. The ***Wine.*** The wine must be mature, with sugars (typifying carnal soul drives) naturally converted to alcohol. It should be a sweet wine because of its keeping qualities, not fortified with other ingredients, pure (free of lees, dregs)—well demonstrating the immortal blood of Jesus.

II BLESSING

A. ***Who?*** He who asks the Lord to bless the elements must be an open channel of the Lord's life, who stands in the place of the Lord in church or at home.

B. ***When?*** Anytime is a proper time for communion. Times of greater blessing occur at the new moon, on sabbaths, on feast days. Blessing of greatest intensity comes forth at sunset time period.

C. ***Where?*** Anywhere is acceptable provided the environment is conducive to prayer and communion with the Lord.

D. ***How?*** The blessing request is in words of one's own choice as guided by the Scriptures. Worship, sharing, and/or a communion message or sermon is good to increase focus on the Lord and bring greater unity of mind to those participating.

III RECEIVING

A. ***Attitude.*** Perfection is not demanded to receive the elements, but a heart dependent upon and tied to the Lord is necessary. Unrepented sin in the soul hurts both partaker and others present. An attitude of great need, expectancy and hope is vital to receive a blessing.

B. ***Who?*** This attitude demonstrates a proper commitment to Christ and is all that is necessary to partake. All coming toward the Lord are welcome to open or public communions. Those who have ideas differing from the thoughts presented above concerning communion, may bring into the communion meeting a critical spirit which will stain the proceedings altogether, hindering

others from receiving full blessing. Jesus gave communion to His disciples (those willing to be disciplined) and to such it should be restricted for the sake of the Body of Christ. Friends should be invited to an open or public communion meeting who are well known and who come humbly expecting the Lord's blessing.

*— Elliott Stearns*

# ADDENDA

## Recipe for SACRAMENTAL BREAD

½ cupful (2 oz.) Whole Wheat flour
⅛ teaspoon salt
1½ tablespoons Olive Oil
2 tablespoons water (not topped over)
handful of white flour*
oven temp. 400° — 425° **

* The white flour for rolling out the dough thin, may be left out by using olive oil instead.

** If you have a flat-top range, it can be baked thereon more readily than in an oven.

The above ingredients will suffice Sacramental usage for a fairly large congregation (in keeping with today's practice).

*** Blend salt into flour ("every sacrifice shall be seasoned with salt"); mingle the olive oil with flour. Mix in water, kneeding thoroughly. Divide the resultant dough into two portions (it is easier to handle). Roll out in flour, or in olive oil, to thickness of a 25¢ coin, or even slightly thinner. If broad rolling perforator not on hand, a table fork will pinch-hit. In the latter event, perforate from both sides. Place on cookie tray and center position in oven. Bake 5 to 6 minutes, or until faintest trace of brown appears. When baked, place to cool before stacking or storing.

IF for a small group where one or more pieces are desired, partial cutting through, circularly or otherwise, may be done previous to baking.

Small air bubbles forming is incidental to too high heat, or lack of perforation, or a combination of both.

# UNLEAVENED BREAD
## *(For Home Consumption)*

1 cupful Whole Wheat flour + ¼ ts. salt
1 tablespoon cooking oil*
5 tablespoons water
* Since this is not for sacramental usage, the cooking oil need not be Olive Oil, but whatever oil or shortening you prefer.

Roll out THIN—no thicker than a worn dime at most. Perforate and bake as previously instructed.

For home consumption, the bread will likely be buttered. Because of that, LESS oil or shortening is used in its preparation.

With less oil, we use more water: the softer dough can be rolled out very thin. This is essential for thorough baking, too ensure a tender crispness.

For those preferring a NON-crisp bread, raise oven temperature to about 450°F, and bake but a few minutes (no browning). Cover with brown paper, or layers of cloth, for partial steaming. Successive pieces are stacked on top of one another. Keep covered. This will remain soft and tender to eat several days.

The Whole Wheat flour is a MUST for sacramental usage.

For home consumption, white flour may be used by those preferring the same.

"Mingled with oil" was God's instruction. Wherefore, the AMOUNT of oil or shortening is optional. But the amounts stated herein, will be found near ideal for their respective purposes. And either are very simple to prepare. When eaten once, you will want it often.

***— Mikkel Dahl***

*(Excerpt from: SACRAMENT vs. SACRILEGE)*